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THE Seventh day Sabbath

OPENED

And discovered, as it is brought forth,
and to be observed now in the Days

OF THE
G O S P E L :

And the first Day of the Week, the Time
FOR
PUBLIQUE WORSHIP.

ISAIAH 8. 20.

*To the Law and to the Testimony; if they speak not according to
this Word, it is because there is no Light in them.*

VERSE 13.

*Sanctify the Lord of Hosts himself, and let him be your fear, and
let him be your dread, and he shall be for a Sanctuary.*

Written by T.C.

LONDON,

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the West end of Pauls. 1658.

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THE PREFACE.



My dear friends, you who fear the Lord, and love his name, for your sakes it is that I have herein a few lines presented that which God hath made to be full of satisfaction to my soul: it being to me a matter of deep concernment, having been for some years waiting on the Lord in dissatisfaction in this thing. Its true, I have been long ere this earnestly prest by some friends to be doing something in this work; but truly I durst not meddle, till the Lord had cleared the way and work before me, and then I could not hold my peace for Zion's sake; therefore take it in good part, and make such use of it as may tend to the Lords Glory, and the advantage of your own souls. In it I have been very brief; that is my usual course or way, and I take it to be most suitable and profitable to the Reader, if the Understanding be exercised in the Reading. Read therefore, and well consider the matter, before Judgement pass; the brevity of the work, and the wait of it likewise may not only call for, but also beget patience in the Reader, and a suspension of Judgement till he hath gone through, and likewise well considered the matter; doubtless the sober enquiring Christian will do so; and as for others, I expect little less then hard

The Preface.

censures from all parties: but if I must be a man of contention for the Lord and Truths sake, and for the good of souls; I trust that he that hath called me to the work, will enable me to pass through it with comfort; I have not medled with the answering of any writing in particular, though I have had the view of several, but I have in much tenderness, brevity and plainness given forth to view those things. I judge the Lord hath given me in this matter; and if this be truth, then all that's writen to the contrary is answered. What escapes pass the Press, mend with your Pen, the Author being far from, and cannot take care of the printing of it; I say no more, but desire that these lines may come to you in the blessing of the LORD: Fare ye well.

T. C.

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In this ensuing Discourse, I shall briefly state the most considerable Grounds that I have met with, or observed for the Observation of the *Seventh day Sabbath*.

1. **B**ecause its commanded on a moral ground, viz. Gods resting the seventh Day, and blessing, and sanctifying it.
2. Because it was set apart by the Lord to be observed from the Creation, before any Ceremony was commanded.
3. Because its placed amongst the moral Commands, and that in the midst, looking both ways; relating both to our Duty towards God, and towards man.
4. Because it was written in Tables of stone by the finger of God, which no Ceremony was.
5. Because its nowhere abolished in the new Testament, nor changed by any Law of Christ, but observed by Christ and his Apostles, and therefore must needs be moral and perpetual.

I shall not in what I write give particular answers, but assert such things as (if Truth) will be full satisfaction in the matter: I shall therefore with as much evidence from the Scripture as I may, give some grounds why the seventh day Sabbath is not to be observed as the Sabbath of Believers in the Gospel-day under the New Testament ministrations, by virtue of any Institution or Command of Jesus Christ the Lord of the Sabbath and of the Gospel ministrations.

1. And that because it doth not to me appear that the seventh day Sabbath was commanded of God, or kept by men from the Creation; its true, *God rested the seventh Day, and blessed, and sanctified it*: But we do not find that God did, command it to be observed till he had brought his people out of *Egypt*. 2. We nowhere find that any of the Lords people did observe it, either before or after the flood till this time; therefore I judge it not to be a clear conclusion that it was commanded and kept from the Creation. But 3. I do judge that God gave the Sabbath to *Israel* when he brought them out of *Egypt*, and not before: and that for these grounds, as you may find them in *Exod. 16.* where is the first Command of the Sabbath that we find in holy Writ.

The Grounds are as followeth. 1. Because the seventh day Sabbath in the first institution thereof, seems to me clearly to take, as its rise, so its time of institution from God, at and from the first coming down of the Manna or bread from Heaven. *Exod. 16.4,5. Then said the Lord to Moses, I will rain bread from Heaven, &c. verse 5. And it shall come to pass that on the sixth day they shall gather twice as much, &c.* which clearly shews us that the beginning of the *six days* was from the first day that the bread came down from Heaven; for the sixth day after the bread came down from Heaven, they were to gather *twice as much* as they did any other day, because the seventh was to be *the rest of the holy sabbath*. Verse 22. also clears it, for it said, *That it came to pass on the sixth day they gathered twice as much bread, &c.* that is, the sixth day reckoned from the first coming down of the bread from Heaven. Read from *ver. 12. to ver. 16.*

2. It appears also by the coming of the Elders of *Israel* to tell *Moses* of the peoples gathering *twice as much on the sixth day*

the other days; which of the peoples transgression for a man according to the morning, verse 16, with a complaint for the Sabbath to be a new by Moses answer to satisfy the Lord hath said, *Tomorrow and verse 25. Eat that to the Lord, &c.* In all which *Moses* in the Truth of the Sabbath verse 30. So the people resting according to the word So must not given at that time, and implies that to be the people of *Israel*. The seventh day sabbath 13. My Sabbaths ye shall observe; and verse 17. it shall be a sign between me and *Israel* for ever. For I will rest, and rested the seventh day, as the ground to engage between God and man giving rest from the land of *Egypt*, and a sign like to Heaven in a wilderness against that day came, and should enter into in the day of rest typical given to *Egypt*: so through the only to believe that the land, but likewise it was given, Jew and Gentile should be Lord of the Sabbath to confirm it to be under the terms that Commandment to them in the Sabbath 17, 9, 11. In Gen.

day as they did on the other days; which as to me seems to be from a supposition of the peoples transgression of the Law of God to gather *but a Homer* for a man according to their eating, and to keep none till the morning, verse 16, 19. So that the Elders come to *Moses* with a complaint for the peoples transgression; which argues the Sabbath to be a new and a strange thing, and that appears by *Moses* answer to satisfy them. verse 23. *This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath,* and verse 25. *Eat that to day, for to day is a Sabbath unto the Lord, &c.* In all which *Moses* is informing them, and stablishing them in the Truth of the Sabbath, and of their duty thereon. And verse 30. *So the people rested on the seventh day, &c.* It implieth a resting according to that Command and Institution of God: for the word *So* must needs be a Relative to that Command given at that time, and for that occasion; and likewise clearly implieth that to be the first seventh or sabbath day rest of the people of *Israel*.

But 4. The seventh day sabbath was given to *Israel* for a sign, *Exod. 31.13. My Sabbaths ye shall keep, for it is a sign between me and you; And verse 17. it is a sign between me and the Children of Israel for ever. For in six days the Lord made Heaven and Earth, and rested the seventh, &c.* that is stated, viz. *Gods Rest*, as the ground to engage to the duty; but it was given as a sign betwixt God and *Israel*; which doubtless was a sign of Gods giving rest from their captivity and bondage under *Pharoah* in *Egypt*, and a sign likewise of Gods giving them bread from Heaven in a wilderness, and doubling their portion when or against that day came, and a sign likewise of the farther rest they should enter into in the land of *Canaan*; this being the first day of rest typical given to them after they came out of the land of *Egypt*: so through this rest they might be led as by a sign not only to believe that they should come to rest in the promised land, but likewise it was a sign of the rest which all true Believers, *Jew* and *Gentile* should have in and with the Lord *Christ*. who is Lord of the *Sabbath*.

And farther, to confirm it to be a sign and typical, it was given to *Israel* under the terms that Circumcision was, which was a Type, a covenant to them in their generations: See *Exod. 31.13, 16.* with *Gen. 17.9, 11.* In *Gen.* the Lord saith, 1. That Circum-

cision.

cision should be a covenant to *Abraham*, and to his seed after him in their generations; and ver. 11. It shall be a token, (or sign) of the Covenant, &c. In *Exod.* 31. 16. its said, that the Children of Israel were to keep the Sabbath for a perpetual Covenant throughout their generations. And ver. 13. *My Sabbaths shall ye keep, for it is a sign between me and you throughout your generations*, where its given on one and the same terms; Circumcision was given as a covenant, so was the Sabbath. Circumcision was called the sign of the covenant, so was the Sabbath: the one to be observed in their generations, so was the other. And indeed I believe they did very much sign out one thing, viz. the true Rest that Believers have and shall have in Gods Covenant; and this may likewise lead us to the true understanding why it was placcd in the midst of the Moral Law (as its usually called,) because it hath not only a relation to the worship of God, which is of greatest concernment, but is likewise as Circumcision was, the sum of the whole legal Ministration, as you may see *Gal.* 5. 3. being a sign to the same Covenant, viz. of Grace made with *Abraham*, *Gen.* 12. 3. & 17. 4, 5. and of Rest in Jesus Christ, held forth to the life in the sabbath of Rest, all the morall Law presenting with, and commanding of a righteousness. The Sabbath must be in the midst as Gods sign, that souls might be led to Christ in whom the Righteousness, Rest and Peace was to be expected, *Rom.* 10. 4. So that its no wonder that the seventh-day-sabbath is set in the midst of the commands or Law of God, that so it might be as the *brazen Serpent* for souls to look unto; that when they looked to the Law, and beheld the holiness and righteousness thereof, they might have a word in the midst that might lead them to the true righteous Rest and Peace in Christ; the perfection of all worship and righteousness and peace being therein presented; it might well have that place in the Decalogue. But to proceed, it is evident that notwithstanding the work of the Day, viz. the worship of God, is abiding and perpetual: yet the time of worship, as well as the place & manner of worship, might and should admit of a change. That the place of worship as typical, did admit of a change, is clear, *John* 4. 20, 21, 22, 23. So likewise the manner of worship, that is changed from a typical worship to a spiritual. Their Ordinances being *carnal Impositions till the time of Reformation*,

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Heb. 9. 9, 10. appears that the time of worship, for more fully clear: and that would not have been, yet will allow from sin, and of the typical and a sign, as to grant it to be typical to be confusion. So of the Decalogue, and there was much ground yet a sign, because of Rest and Peace manner and place be a sign, that indeed is the sum of from the Scriptures of satisfied, and division this, I shall present the that after long waiting. That not only this, but tables of stone as a Minister, was a Ministration of 2 Cor. 3. 6, 11 and engraven in tables away and abolished Law, is to make it to by Moses: and abolished, then the as in the old Minister and received as in and law-giver of the God the Ministration only abides the same: the Mediator of the which the Ministration given a Rule to Israel, 1

John 4.23,24. Heb.9.9,10. And as the manner and place : so to me it appears that the time of worship is also changed, I mean of publique Worship, for the Church of Christ, as I shall in its place more fully clear : and further its evident, that some of those that would not have the seventh day-sabbath to be Ceremonial, yet will allow it to be typical, representing a full rest from sin, and of the everlasting Sabbath, which is all one : for if typical and a sign, as Circumcision, then it must be ceremonial; to grant it to be typical, and deny it to be ceremonial, to me seems to be confusion. So that notwithstanding its placed in the midst of the Decalogue, and written by Gods finger in tables of stone, there was much ground for it, as hath been already minded : and yet a sign, because it related to matter of worship, righteousness, Rest and Peace, which substance continueth, though time, manner and place be altered.

Fifthly, It appears, that as it was typical, so it is abolished, which indeed is the sum of all ; for if this be cleared with evidence from the Scriptures of Truth, then every tender conscience may be satisfied, and divisions and breaches prevented : to manifest this, I shall present these ensuing grounds, which I can truly say, (that after long waiting upon the Lord) hath given me soul-satisfaction.

1. That not only this, but also the whole Law that was *written in tables of stone as a Ministration* in the hand of *Moses* (which as there, was a *Ministration of death*) is abolished, and done away to Believers, 2 Cor. 3.6, 11, 13. where the *Ministration* that was *written and engraven in tables of stone*, is said in expresse terms, *to be done away and abolished*. Now the abolition and doing away of a Law, is to make it to be null and of no force, so is the Law as given by *Moses* : and if the whole Law *written in tables of stone be abolished*, then the seventh-day-sabbath must needs be abolished, as in the old *Ministration* : and is indeed to be looked after and received as in and from the hand of Christ, the Lord and Law-giver of the Gospel Ministration. If it be objected that its the Ministration only that is changed, and not the Rule, but that abides the same : I answer, 1. That as it was given by *Moses* the Mediator of the Testament, so the Rule must cease, without which the Ministration could not be altered ; for as it was given a Rule to Israel, so it became a *Ministration of Death* :
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cted, that there is enough said in the New Testament to confirm the seventh-day-sabbath, both by Christ, *Matth. 10. 17, 18.* and by Paul, *Rom. 3. 31.* To which I answer, that its true, *Christ came not to destroy the Law but to fulfill it*, and he did fulfill it by his death upon the cross, and not destroy it, and by faith in Christ who fulfilled, as all the types in the typical & ceremonial Law, so the Righteousness in and of the other: in him I say who hath fulfilled all both in point of Righteousness and Rule, we receive all as a Ministration of life and peace, of righteousness and rule, by which we establish the Law, and without which we can never establish it, but it will be a Ministration of death unto us, it being never rightly performed by us; so that I see no footing for such a conclusion of a seventh-day-sabbath from these Scriptures.

2. There seems to me to be no ground to except and leave out the seventh-day-sabbath as not included in that Scripture, *Col. 2. 16, 17.* because the seventh-day-sabbath is frequently express in Scripture under the same expression, Sabbaths in particular; see *2 Chron. 3. 1. 3.* where *Hezekiah* in his reformation, and bringing things to their former order, He appointed the morning and evening burnt-offerings, and the burnt-offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord: which relates to *Numb. 28.* where the Law was given, and puts a distinction between every morning and evening sacrifice, and the sacrifices of the Sabbath distinctly from other feasts and new moons, which is in this place kept directly to, and the seventh day-sabbath called *Sabbaths*, and so likewise in many other places distinctly, and joyned in likewise with the other Sabbaths: See these few for a witness, *Exod. 31. 13, 14. Levit. 19. 30, & 26. 2. Lam 1. 7. & 2. 6. Ezek. 20. 12, 13, 16, 20, 21, 24. & 22. 8. 26 & 23, 28. & 44. 24. & 46. 1, 3.* with *Col. 2. 16, 17.* all which clearly proves that the word Sabbaths ordinarily includes all sabbaths, as well the seventh-day as the others. Therefore let us be careful how we make distinctions where God hath made none.

A third ground to prove the Sabbath to be abolished, is, that it appears the rest of the Sabbath is entered into by Faith, *Heb. 4. 3. 4. 11.* Its clear, that the rest of the Sabbath did represent the Rest that Believers enter into by faith, which rest they have

in Christ, and shall have with him at his appearing, and Kingdom: for we who have believed do enter into rest, being compared with ver. 4. its apparent that Believers do enter into the Rest of the Sabbath, and shall be perfected in the same rest at the appearing of Christ, ver. 9, 10, 11. therefore the Sabbath is in and by Christ abolished.

4. The Gospel Ministration being brought forth in an especial manner to us *Gentiles*, in which the whole Ministration to the *Jews* ended, (Christ being the body and substance of all) and the great blessing promised to *Abraham*, performed and brought forth by Christ to us *Gentiles*, viz. *In thy seed shall all the nations of the earth be blessed*, Gen. 12. 3. This Blessing I say, being brought forth to us *Gentiles*, all old Testament types are ended: for there are but two figurative Ordinances in the Gospel that I know, and they are not old Testament Ordinances left, but new Testament Ordinances Instituted, viz. *Baptism*, and *Breaking of bread*: and these two suitable to the state & time of the Ministration, to continue till Christ comes again from Heaven. The Sabbath was not given to the *Gentiles* in that ministration, nor is it given to them in this ministration; and what ground they have to take it up I know not. Our Rules in the Gospel being given to us from Mount Sion, & not from mount Sinai. Note that by the Sabbath abolished, I mind alwayes the seventh day-sabbath.

5. We have an assurance that Christ is faithful as a son over his own house, Heb. 3. 5, 6. and how should it be so, if he intended to have the believing *Gentiles* to observe the seventh-day-sabbath, and never informed them of it? *Moses* was faithful in all his house, how much more Christ? and *Paul* being the Apostle of the *Gentiles* in faith and truth; how shall we imagine that he was faithful in his Office, if God intends that the believing *Gentiles* should observe the seventh-day-sabbath, and he never acquaint them with it, he having made known, or at least kept back no part of the Counsel of God from them, Acts 20. 27. but should rather present them with the contrary tel them that none should judge them in respect of sabbaths, for the body is of Christ, and leave it as an indifferent thing to keep a day or not to keep it; and blames not him that esteemeth every day, Rom. 14. 5, 6. I know that it will be objected, that by every day is meant the six days; but how it may be believed I cannot yet see; for the Apostle speaketh

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speaketh plainly without distinction, *every day* without exception; and by what rule any can except, I know not.

6. It appeareth to me that the time now since the Death, Resurrection, and Ascension of Christ, and the glorious Kingdom that shall be at his appearing, is all but one and the same Ministration, and not two, as hath been supposed; and if so, then its more then evident that the Sabbath must have its end at the entrance of the Ministration: to prove it so to be, my grounds are

1. Because the Scriptures that speak of the glorious Kingdom of Christ, are generally applyed to this present state or time of the Ministration, as the Promise made to *Abraham*, that *in thy seed shall all the Nations be blessed*, is clearly applyed to this time and state of the Ministration, *Rom. 4. 13. Gal. 3. 8, 9, 14.* Yet the same is applyed to the Kingdom of Christ in its glory, *Psalms 72. 17. Men shall be blessed in him, all Nations shall call him blessed*: so the Promise of the Spirit, *Joel 2.* relates (as tis evident) to that glorious day, and shall be performed in the fulness thereof. Yet *Act. 2.* its said, that now is that Prophecie fulfilled, which was a truth in the first fruits of it. So *Esa. 9. 6, 7, 8.* begins with the birth of Christ, & ends in his Reign and Glory, &c.

2. This and that is under one and the same Covenant, therefore necessarily can be but one Ministration: that covenant promised, *Jer. 31. 31, 32, 33.* and performed, *Heb. 8. 8.* and in force at the death of the Testator. *cha. 9. 15, 16, 17.* is the everlasting Covenant of the Kingdom, and shall be perfect then, and yet took its entrance at the death of the Testator, as before; and therefore it can be but one and the self-same Ministration: for the very terms of the covenant must stand good to Eternity, without which none can be eternally safe and blessed.

3. This and that is accounted all but one Kingdom, entered into now by faith, and shall be compleated at the day of his glorious appearing, *Acts 8. 12. 2 Pet. 1. 11. Eph. 1. 3. Col. 3. 4. 2 Tim. 4. 7, 8.*

And so fourthly, This and that but one Sabbath; the Sabbath took its entrance in this time and state; and the Saints shall be perfected in it at the coming and Kingdom of Christ, according to what I minded before, *Heb. 4. 3, 9, 10, 11.* The difference the Scripture makes is this: that this is the weak or imperfect state of Saints in the Ministration; that the perfect. Our perfection

is now by faith, it shall then be by and in actual sight and possession. So that *when that which is perfect is come, then that which is imperfect shall be done away*; not the Ministration, but our imperfection in it.

So that seventhly it appears that we have a Sabbath under the Gospel, and that too as the substance of the fourth command, which mainly comes forth to us under these four Heads or Particulars.

1. The whole time is a Sabbath to Believers, it is a continued Sabbath of Rest. For *there remaineth a Rest*, or keeping of Sabbath *to the people of God*, Heb. 4. 9. and Believers enter into it by faith, ver. 3. and that Sabbath entered into by Faith, must be abiding as faith abides; so that it relates to the whole life of Believers, that as they enter into rest by faith, so their life should be a keeping Sabbath to God.

2. Every week is a Sabbath, and so its usually called in the New Testament, and that doubtless as answering the substance of the fourth command; all the Scriptures in the New Testament translated the *first day of the week*; its read properly *Sabbath*, in the Greek *Mia Sabbatoon*: *one of the Sabbaths*, or *the first of the Sabbath* or Sabbaths, which clearly holds forth the week to be a Sabbath, and every week a Sabbath, which answers *Esay 66. 23. They shall go up from one Sabbath to another, &c.* and that is generally taken to be the eternal Sabbath of Rest; its true, where Christ speaks of the Pharisee and Publican, where the Pharisee said, *I fast twice in the week*, its the same word *Sabbaton*, *Sabbath*; the reason I judge is because the ministration of the Gospel was entring, and Christ gives the week the term of *Sabbath*, which was true in the Gospels understanding of a Sabbath which is the week, as hath been minded; and I do not find that the week was called a Sabbath till the New Testament Ministration took place, or very near upon; and hence its evident that every week is a Sabbath; there being no other name for the week but Sabbath that I know of in the New Testament.

3. Every day is a sabbath to the Saints, and should be a day of Rest by faith and holy walking with God; to this purpose do I understand that, *Rom. 14. 5. One man esteemeth one day above another, another esteemeth every day*: that word *alike* is added, but *another esteemeth every day*, viz, as high as he doth that esteemeth

the esteem of every day with him that esteems every day, as much as he that esteems every day a Sabbath. The first day of the week is the first day in the Church, as the fourth command, as it was a moral, and abides, the same as its the seventh part of the week; though as to the esteem every day alike, the time for publique worship is the same for all Believers to worship God every day, as I take to be the particular (God, in which I believe) from common and ordinance of God) more this of Believers to keep the first day of the week as the first day in the New Testament, the whole life of a Christian every day. Now I shew the first day of the week to be a Sabbath, but as the special part of the work of God that I find when time is spent in Churches worship on the Sabbath together daily, the week, as is very evident. Laying aside for the beginning or first of the week, 20. 19. and verse 20. is not upon the old Testament, but very much to the time of the New Testament, that it was upon the first day, 1st. 2. 1. when the Holy Spirit; the word of God; when the first day was

eth a day; for the esteem of every day, is set in opposition to, or in composition with him that esteems a day; so that he that esteems every day, as much as he that esteems one day above another, keeps every day a Sabbath.

4. The first day of the week is the day or time especially for publique worship in the Church, and that also as the substance of the fourth command, as it was a day of worship, which worship of God is moral, and abides, though the manner be altered; and likewise as its the seventh part of time wherein God ought to be worshipped; though as to holiness in dayes, I see no difference, but esteem every day alike: yet that the first day of the week is the time for publique worship; not but that its the duty of Believers to worship God every day: but the first day of the week I take to be the particular time for the publique worship of God, in which I believe that its the duty of Believers to abstain from common and ordinary labour (that unfits for the worship of God) more this day then any other: although its the duty of Believers to keep Sabbath every day; Its true, I see not the first day of the week Instituted or set apart in way of command in the New Testament; but the Sabbath we see clear to be the whole life of a Christian, the week and every week, and every day. Now I shall present my grounds to prove the first day of the week to be a Sabbath; and that not only as every day is a sabbath, but as the day of publique worship, which is one special part of the work of a Sabbath.

1. In that I find when time is minded in the New Testament of the Churches worship on the Gospel account, (unless when they kept Sabbath together dayly, *Act. 2.46.*) it was on the first day of the week, as is very evident from the Scriptures, *Act. 20.7.* *1 Cor. 16.2.* Laying aside for the poor Saints, being a suitable work for the beginning or first work of a Sabbath; with this take, *John 20.19.* and *verse 26.* All these assemblings, its evident was not upon the old Testament account, but the New, and leads very much to the time of Worship; but this is not all, its evident that it was upon the first of the Sabbath or week that assembly was, *Act. 2.1.* when they waited for the pourings down of the Holy Spirit; the word *Pentecost*, *Act. 21.* is the fiftieth day; when the fiftieth day was fully come; it was the first day of

of the week ; for if we account the fifth day to be from the Pasover, as its usually understood, it must then be the first day of the week. See *Lev. 23. 5, 6, 15.* In *verse 5. the fourteenth day of the first moneth at even is the Lords Pasover*, which must be the Sabbath day, because the fifty days after the Pasover are to be accounted from the *morrow after the Sabbath, to the morrow after the seventh Sabbath*; *vers. 15, 16.* which falls to be the first day of the week. Its further evident, that the number of fifty begun the first day of the week ; for as the *Lords Pasover* was the *fourteenth day*, so the *feast of unleavened bread* began the *fifteenth day*, and was to continue a *week*, *verse 6.* and they were to *wave the sheaf before the Lord the morrow after the Sabbath*, *verse 11.* And they were to account the fifty days from the day that they brought the *sheaf for a Wave offering*, *verse 15.* Further it will appear, that the Pasover was kept on that sabbath day that Christ lay in the *Sepulchre*. For *Joh. 19. 14.* its said, that the day in which Christ was put to death was the *Preparation of the Pasover*; and *Mark 15. 42.* its said, that it was the *Preparation, that is, the day before the Sabbath*; and *Luke 23. 54.* that day was the *Preparation, and the Sabbath drew on*: so that its evident, that it was the *Preparation day to the Sabbath and Pasover*. And its evident likewise, that Christ and his Apostles ate the *Pasover* before the time, for they ate the *Pasover* before Christ was betrayed, but the time of his being executed, was the *day of the Preparation for the Sabbath and Pasover*. And further, Christ seems to put two days distance between the time that he and the Disciples did eat the Pasover, and the *Jews* time for it, *Mat. 26. 2.* Or if we account the fiftyeth day to be from the resurrection of Christ, (which I believe is as well intended as the other) which all conclude to be the first day of the week, the *morrow after the Sabbath and Pasover*; he was seen on the earth before his ascension *forty days*, *Act. 1. 3.* And when the fiftyeth day was fully come, *viz.* after his resurrection the Disciples were all together waiting on the Lord, expecting the performance of his Promise, in *baptizing of them with the Holy Spirit*, *Acts 1. 5.* Account the time, and it falls to be the *first day of the week*, or the first or beginning of the *Christian Sabbath*; for the *fiftyeth day was fully come*, which falls

falls right to be the *morrow after the seventh Sabbath*. This being thus cleared from the word of truth, it will afford us thus much;

1. That the great assembly of the Saints in their expectation for the Baptism of the *Spirit*, was on the first day of the week.
2. That the first *Spirit*-baptism we read of in the New Testament, by which the *Disciples* were fitted for the establishing of the Gospel ministration, was on *the first day of the week*.
3. That the first Sermon that was preached after the death and resurrection of Christ, was on this day.
4. The greatest blessing of God in the work of conversion attending this Sermon that we read of there, being added to the Church *the same day about three thousand souls*; great witnesses of Gods presence with his people, and owning of them in their waiting upon him at this time, and doubtless may tend much to engage the hearts of Saints to be faithfull with the Lord, in beginning every week or Sabbath with a serious serving of him in publique Worship as well as private, which is my desire to, and in behalf of all the Lords people, and not only so, but to keep all the week a Sabbath to God, and so from Sabbath to Sabbath to walk before the Lord, and worship at his foot-stool; *for the Lord our God is Holy.*

But 2. As the Resurrection of our Lord was the entrance or-beginning of the Gospel Sabbath, he being the head of the Church, and having overcome for us, he as head riseth from the dead, conquers sin and death for us, enters into *Sabbath* himself, *Heb. 4. 10.* and gave an entrance to the everlasting *Sabbath* in his Resurrection. Hence its called the first of the Sabbath, *viz.* the first or beginning of the Sabbath, in which Christ did rise from the dead and rest, having finished his work; for the resurrection of Christ was the beginning of the Christian Sabbath; so the Reason or Argument lieth here; That as Jesus Christ began the Gospel-sabbath by his Resurrection from the dead, in the first of the week or Sabbath, having conquered Death, Devil and Sin, and vanquished all enemies in his own person, as head of his body the Church, and entered into sabbath himself, and made an enterance for all his people by faith. We should begin our Sabbath from *Sabbath to Sabbath* with *Divine Worship*, *viz.* *Publique Prayer and Praises,*

Praises, with a faithful improvement of all his Ordinances according to his Word.

3. As the Lord ordained in the Old Testament *Ministration* that the *Jews* Sabbath and time of worship should be at the end of the week after labor; so in the Gospel, as every week is a Sabbath, so the time of publique Worship for the Church should be in the beginning of the week or Sabbath, as a preparation to the Sabbath or Week following, that as is the beginning, so should the whole time be spent in holiness to the Lord, that seeing while we are in this imperfect state, the week or Sabbath must admit of works necessary, and of necessity, therefore its begun in a way of Piety, that the hearts of Saints might be kept up to God the more holily and purely all the rest of the Sabbath or week following; and Oh that this might take such hold on the hearts of all the Lords people that they might so begin the Sabbath, and so keep up their watch all the Sabbath or week, that they might in good earnest walk with God in holiness from Sabbath to Sabbath, as it becomes those that are entered into Sabbath.

Quest. Doth not this tend to make the fourth Command to be nothing at all, and to set the least esteem on that Command? Can we imagine an abolition of that Command without wrong to the Authority of the Lord who commanded it?

Answer. Its so far from doing wrong to that Authority of God, or to his Command, that indeed it rightly establisheth both; for first following of Gods Word and Will in and under all Ministrations, is that wherein we own his Authority, and is indeed the duty of all his people; His Will was and is, that Christ should be the *Body*, viz. the substance of the Sabbaths as well as of other Types and Shadows, and that his people enter into Sabbath, and enjoy the Substance by Faith, as hath been already proved: And we then honor God most when we are most faithful in doing this his Will. And as for Honor or esteem to the Command of the Sabbath, I judge that in this way (it Being the Will of God so to have it) we make the Sabbath to be all, and above all the other Commands, the true Righteousness and

... required in the others; ... Sabbath with God there ... exercised in the Works ... Week with publique W ... God, and walking with him ... shall not transgress any o ... Sabbath well, and Go ... with them in the great d

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... live much in the Medit ... Glory, mans rest in Jesu ... more with the unsearchab ... and depth, and breadt ... of God which passeth know ... the fulness of God. Medit ... mans rest in his wor ... ngular use to the Saints, ... matter for faith to be exerc ... peace through believing ... the Word and Works of ... hincable to the state Belie ... much spiritual lofs is sustain ... therein.

... Be much in Spiritual Du ... king of Families and ot ... to God and man all the S ... day; Let that be a Pattern

and Rest required in the others; and let Believers be faithfull in keeping Sabbath with God through a dayly exercise of Faith, and being exercised in the Works of Holiness, beginning every Sabbath or Week with publique Worship *in Spirit and in Truth*, living to God, and walking with him, as hath been before minded, and they shall not transgress any of the other Commands; Let them keep Sabbath well, and God will delight in them, and not find fault with them in the great day of accounts.

Quest. If it be so that every week be a Sabbath to a Christian, How may we walk so as rightl, to keep Sabbath to the Lord?

Ans. 1. Keep close to the Lord in the work of Faith, live that life of Faith spoken of in the Scriptures; for it is by Faith that we enter into Sabbath or Rest; and it is by Faith we must abide and walk there; therefore take heed of an evil heart of *unbelief to depart from the living God*; and be watchfull lest through *unbelief any seem to come short*.

2. Live much in the Meditation of God, and of his Grace, and Glory, mans rest in Jesus Christ: Oh be acquainting your selves more with the *unsearchable riches of Christ*, even with the height, and depth, and breadth, and length, and to know the *Love of God which passeth knowledge, that you may be filled with all the fulness of God*. Meditate likewise on his greatness and goodness, mans rest in his works of wonder. Soul-meditation is of singular use to the Saints, and of great advantage; it finds out matter for faith to be exercising it self in, and likewise for joy and peace through believing. Oh therefore be more meditating upon the Word and Works of God, a work fit for the Sabbath, and suitable to the state Believers are entered into; and doubtless much spiritual loss is sustained for want of being duly exercised herein.

3. Be much in spiritual Duties, reading, private prayer, and instructing of Families and others, as occasion is offered; be the same to God and man all the Sabbath, as you profess to be the first day; Let that be a Pattern for heavenly-mindedness, and a holy

holy and close walking with God : Be as close and faithfull with God in private duties as in publique. I do understand those Gospel Prophecies of the Sabbath, *Isa. 56. 4, 5. and 58. 13.* to relate to this very thing, to make every day and week a *Delight, holy unto the Lord, not thinking our own thoughts, nor speaking our own words, &c.*

4. Encomber not your selves at any time with needless worldly affairs : Let the world have the time and mind imployed but for necessary uses ; this is suitable to a Sabbath. Oh ensnare not your selves with or about the world; the great Canker and Caterpillar that devours the very soul and life of professing people ! Remember that if any *will be rich, they fall into a temptation and a snare, they drown themselves in noysom and hurtfull lusts, and pierce themselves through with many sorrows,* and so fall out of the Sabbath, the true rest, both body and soul ; therefore be watchfull over this evil, without which you can never keep Sabbath to and with the Lord.

5. Endeavour after heavenly mindedness while you are about your worldly imployments ; Learn to be exercised about earthly things with a heavenly mind; and that it may be so, Remember that you are imployed in the world to answer your Lords Will, as the way in which he will make provision for you : Do the work therefore in obedience to your Lord, and cast your care upon him, *for he careth for you ;* so shall you be free from the disturbing carking cares of this life. Learn I say to be exercised about earthly things with a heavenly mind.

6. Endeavour to keep conscience tender and clear, that it may do its work, and every day let it be your care to keep a conscience void of offence, both towards God and towards men. In all things do as you would that men should do to you. Be faithfull in the things of this Life to improve it for God as occasion serves ; and know that he that is *unfaithfull in the least, is likewise in the greater.* Deal justly with all, and mercifully to such as need. Take heed of a conscience hardened through the *deceitfulness of sin,* but keep it tender of all sin, and of every duty both to God and man.

7. Keep

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7. Keep up zeal for God, his Ordinances, Church-Assemblies; be diligent to wait on God at such times and places as is ordinary for the Church to assemble in; take heed of growing sick of Ordinances and Church Assemblies, a dangerous inlet to apostacy, and departing from the Faith. See *Hebrews* 10. 23, 24, 25, 26, 27.

8. Endeavour after Peace in Gods house, and as much as in you lyeth with all men, for Sabbath signifieth *Rest*. Be not in pretence only entered into Sabbath, and yet be like the wicked, who are like the *troubled sea, that cast up nought but mire and dirt; for there is no Peace to the wicked, saith my God*. Oh therefore follow after Peace and Holiness, without which no man shall see the Lord: Be not troubled for the *envy of the wicked*; seek not revenge, but *love your enemies, and pray for them*. In a word, seek after things that make for Peace, and things wherein you may edifie one another.

9. Be much in the expectation of, and looking for the blessed Hope, the glorious appearing of our blessed Lord Jesus: which expectation, where it is in Truth, will, 1. Comfort the soul in all conditions. 2. Wean it from the world and so be a sovereign Remedy against covetousness. 3. Purifie the heart and conversation from both sin in the love and practise of it. 1 *Joh. 3. 3. Phil. 3. 20.* for then shall you keep Sabbath without intermission, and go no more out, but ever be with the Lord.

10. And finally, let the Truth of the word of Gods grace dwell richly in you, that you may be teaching and admonishing one another in *Psalms, and Hymns, even in spiritual songs, singing and making sweet melody in your hearts to the Lord*; a work fit for a Sabbath indeed. *Eschew evil and do good, seek Peace and ensue it; for the eyes of the Lord are on the righteous, and his ear is open to their Prayer; he will guide them with his eye.* Finally my Brethren, for whose sake I have written these few lines, my earnest desire is to you, and I trust shall be to the Lord for you, that this truth may be more upon your hearts to keep Sabbath to the Lord every day. *Oh what manner of persons ought we to be*

*be in all holy conversation and godliness, trampling under feet all
fleshly lusts and pleasures, all fleshly worldly honors and digni-
ties, walking with God suitably to your holy and heavenly
Calling, looking for that blessed hope, and then shall you finish
your course with Joy, being alwayes looking for your Lords ap-
pearing, which is my desire, and will be your joy. Thus have
I finished this present work, and given you a tast of my Know-
ledge and faith in this matter, and that in tenderneſs and love,
desiring Peace and Unity may be preserved among Believers:
And if any of the Lords people be in this matter otherwayes
minded, God will reveal it in his time. In the mean time let
there be Love and Union; avoid rentings and divisions, live in
Peace, and the God of love and peace will be with you, which
is the prayer of him that waiteth Zions Glory.*

Farewell.

FINIS.
